The
UNITARIAN MONTHLY

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Think the Best of God.

IF an angel were to tell me to believe in eternal punishment, I would not, for it would better become me to believe the angel a delusion than God monstrous. And we make Him monstrous when we make Him the author of eternal punishment, though we have not the courage to think so. For His sake let us have piety enough to believe Him better! I speak thus boldly not to shock anybody, which it would distress me to think I did, but because opinions so shockingly distress myself, and because they ought, I think, to distress everybody else, and to be put an end to. Of any hearers whom I may shock I beg forgiveness. Only I would entreat them to reflect how far that creed can be in the right which renders it shocking in God's children to think the best of their Father.

—LEIGH HUNT.

Notes and News,

The School for Ministers at the Unitarian Home Missionary College, Manchester, has concluded after a successful session, attended also by some ministers of orthodox bodies.

Further courses of Lectures to Sunday School Teachers are being arranged jointly by the Manchester District Sunday School Association and the Unitarian Home Missionary College, for the period April to June, by the College Warden, Rev. H. McLachlan, M.A.,B.D., to be delivered at centres in Manchester, Bury district, Mottram, Liverpool, Bolton, Sheffield, and other places.

A successful Rally of the Joint Mission of Churches was held at Bury, Feb. 16th, in connection with the exchange visit of ministers from East Cheshire churches. Addresses on "Spiritual Emphasis," "The Churches and Reconciliation," and "The Intellectual Basis of Religious Indifference," were delivered respectively by the Rev. H. Bodell Smith, Mr. G. C. Armstrong, and Rev. Chas. Travers, followed by discussion.

MINISTERIAL CHANGES: Rev. T. Munn, resigned at Padiham, and accepted appointment to the Brixton Unitarian Church, London; Rev. J. W. Lee has accepted appointment as Minister of the Attercliffe Church, Sheffield, and ceases to be assistant minister at Upper Chapel; Rev. A. Hall, M.A., B.D., resigned at Newcastle-on-Tyne, and accepted appointment as co-pastor of Upper Chapel, Sheffield, with Rev. C. J. Street, M.A., LL.B.; Rev. A. V. Moody, resigned at Southampton; Rev. H. Dawtrey, B.A., has had public farewell and presentation from the Dundee Free Religious Society, and has been welcomed into his ministry at Aberdeen; Rev. A. Cobden Smith concluded his ministry at Holbeck, Leeds, at the end of February; Rev. L. Redfern, M.A.,B.D., begins his ministry, Ullet-road Church, Liverpool, April 7th; Rev. F. Summers, resigned at Dingley Place, Domestic Mission, London; Rev. Gardner Preston, resigned at Warwick and farewell presentation.

DEATHS: Mr. G. W. Fripp, of Vancouver, B.C. died of wounds at Camiers, April 17, 1917, 24; Mr. R. M. Fripp, father of the above, Vancouver, B.C., Dec. 16th, 1917, 61; Mrs. Wm. Laycock, Sheffield, Feb. 14th, 1918; Mrs. C. F. Biss, Exeter, Mar. 6th, 77; Mrs. James Laycock, Scarborough, March 4th; Private W. D. Kirkhope, reported missing, April 12th, 1917, of Edinburgh, 25; Capt. E. Earle Barnes, of Ealing, London, killed in action, Nov. 17th, 1917; Mrs. Barron, wife of Rev. John Barron, of Ballyhamlin, Mar. 6th; Mr. Wm. Cresswell Milnes, Chorlton-cum-Hardy, Mar. 7th, 79; Mr. A. M. Holland, Ilford, Essex, Mar. 12th, 60; Mr. G. W. Woolley, Kersal, Manchester, Mar. 12th, 81; Miss C. L. Matthews, Birmingham, Mar. 8th, 44; Mr. Wm. Unite, Aston, Birmingham, Mar. 11th ,89; Mr. E. C. Harding, of Manchester, at Ambleside, March 14th, 95; Rev. T. F. Jenkins, Newchurch, March 14th, 46; Rev. T. E. M. Edwards, Streatham, Mar. 16th, 77; Miss Lucy Baker, Parkstone, Mar. 17th, 81; Mrs. Rathbone, widow of the late Mr. Wm. Rathbone, M.P., Liverpool, Mar. 19th, 85; Mr. John Chadwick, Sale, Manchester, Mar. 20th, 84; Sergt. H. F. Dale, missing since May 3rd, 1917, killed in action, of Leicester, 21; Miss E. M. Atkins, of Hickley, at Scarborough, Mar. 15th.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR BROTHERS AND SISTERS,—We read in the newspapers of people who risk their lives in attempting to save others from drowning or from perishing by fire, and we applaud their heroism. We are touched to the heart when we hear of a brave doctor sucking the poison from a sufferer to save a life, and losing his life in consequence. The records of human experience are rich with such instances of noble self-sacrifice. Your own labours are full of danger. But you are prepared to run the risks in order to help save the life of your nation and of other nations, and to rescue for posterity all that is good in modern civilisation. You are in the war to resist the war spirit, to help overcome the power of military despotism, and to deliver the world from the terrors of the sword. These results will not come solely by warfare. The appeal to reason by negotiation and conference is equally necessary and must at last be decisive. But your part in the effort is made necessary by circumstances beyond your control. Be assured that what you are doing will help to the end desired. To make life more secure in the future; to safeguard freedom and justice; to make possible a great advance towards the brotherhood of nations,—these are things worth the risks you are taking and the sacrifices that are being made. There is inspiration for you in great ideals such as these, and without ideals there is nothing worth a moment's risk or sacrifice.

The toil and the suffering cannot be in vain. Every step in human progress has been bought at the price of pain. Reformers and martyrs have paid the ransom in their heroism as pioneers. Is it not something that you can feel that you are in line with these? As God was with them to give strength, so is He with you to sustain you in this greatest crisis in the world's history.

—H.B.S.

Farley's Dream.

Farley was a Christian in the broadest humanitarian meaning of that term. He was Universalist in his theology and like Charles Lamb he prided himself on being a "One-God-ite."

He was very shocked when Tom Lockitt was executed. Tom was quite a young fellow who in a fit of drunkenness had killed another man. The lawyers, jury, and judges, found him guilty of murder, and he was sentenced to death and was hanged upon the gallows. It was this that was an awful shock to Farley.

"Why," said he,—"what a pitiful confession of impotence it is that we can do nothing with a young fellow like that but hurl him into eternity. I call it criminal incompetence. Is there no way of making a man of him? If it were wrong for him to kill another is it not equally a crime for us to kill him? Do two wrongs make a right? Ugh! I am thoroughly disgusted that in this advanced stage of so-called civilisation we have not found a better way than that."

"But he deserves to go to hell," said one, "and the judges did right to send him there."

"Really," said Farley,—"would you say that if he were your own brother? Would you be so eager to wash your hands of him if he were your own son? I wonder how the lad's mother feels about it. I'll be bound she doesn't talk like you."

That night Farley had a dream. He dreamed that he saw Tom Lockitt go into the other world, and that as he went in, someone came to meet him, and took him by the hand and said: "Poor fellow! You are tired. Come and have a little rest." And Tom was taken to a place where he rested, and slept. While he was resting quite a number of others came and talked quietly to one another. And this is what they said:

"It was a foolish thing to do, leaving to us just what they should have done themselves."

"Ah!" said another—"They know not what they do. They do not see that they are adding to our difficulties, that they are thrusting their own work on to us. They seem to think that to hang a man is to end the matter."

"I went down to earth," said a third—"and visited his mother, and she was weeping as if her poor heart would break. Somebody had told her that her boy had gone to hell to suffer in fire for ever, and it seemed almost to drive her mad to think of it. If she could have understood me I would have told her that it was false. But she could not see me."

When Tom awoke he was amongst friends.

"You will feel strange for a time," said one; "but you will find that people here are very much the same as on earth. They are mixed up just the same, all sorts together, good, bad, and indifferent."

"But this isn't hell," said Tom.

"Not more so than on earth," was the reply.

"Is it heaven?"

"Well, it is as much so as it was on earth," was the answer.

"That's queer," said Tom; "I was told I was going to hell."

"But hell isn't a place; it is a state of disorder in the soul. Heaven is not a place, but a condition of harmony within oneself. If we have heaven within, heaven is where we are. If we have hell within, we carry it with us wherever we go."

"Do people work, here?" asked Tom.

"Yes, of course. There is always plenty of work to be done. Active employment is life."

"What do people do?"

"All sorts of things. Good people do good work; bad people do bad work. For instance, we belong to the Society of the Good Samaritan, and it is part of our work to welcome newcomers and to make them feel at once that we are their good friends. We want you to feel at home amongst us. We wish to help you to be a man. We would like to help you to be just what your own mother would be most proud to see when she comes here."

At that Tom broke down and wept. When he became himself again, he said: "Do people have another chance in this world?"

"Yes, there's always another chance."

"Is there? Can everybody improve here?"

"Yes, everybody, even the very worst can mend his ways here as much as anywhere. Indeed, experience is educating us all the time, and progress is continuous and endless, and it is never too late to mend. If you will let us be your friends we will help you to be as good as the best, and we will guard you against any who would try to drag you down."

"Thank you!" said Tom. "If only I'd had friends like you before I came here I should not have been here now. I might have been of some use on earth. When I had made the awful mistake in that drunken fit, not knowing what I was doing, they might have taken hold of me and put me in a good school where they could have made a man of me. But it was too much trouble. They have shifted the matter on to you."

"That's just it. They know no better. We must take things as they are and make the best of them."

"What would have happened to me if some bad fellows had been the first to meet me here?"

"It would have been much worse for you. But we are always on the watch against them and we took care to be first."

"Well, I must say, it is very good of you."

At this, Farley woke, and found it to be a dream.

—H.B.S.

"I can tell you how much water runs over Niagara Falls to a quart."

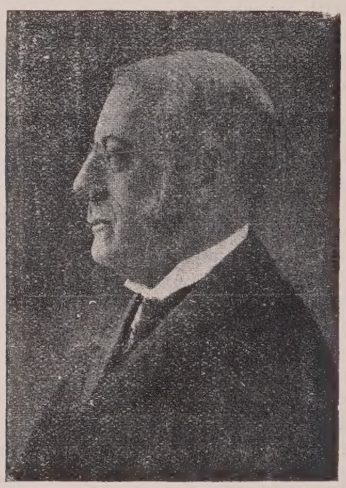
"Impossible," they all cried.

"Two pints exactly," was the answer.

Dr. Chas. W. Eliot.

(President Emeritus of Harvard University, U.S.A.)

PRESIDENT ELIOT was born at Boston, Mass, March 20th, 1834, which makes him now to be 84 years of age. He still exercises considerable influence on public questions in America. He is an uncompromising Unitarian in religious be-



lief, and his son Rev. Samuel A. Eliot, D.D., has for many years been and still is, the honoured President of the American Unitarian Association. Charles W. Eliot was formerly professor of Mathematics and Chemistry at Harvard, Cambridge, Mass, U.S.A., and for forty years President of Harvard University, 1860-1909. He is author of various works on chemistry, education, and other topics, and has delivered many noteworthy addresses on educational, scientific, and theological subjects. British Unitarians who attended the Boston Congress in 1907, clearly remember his address at the Congress Assembly at Harvard. He is an earnest temperance advocate. In an impromptu address when presiding at the General Unitarian Conference at Buffalo, N.Y., October 7th, 1913, he said: "I had the opportunity of studying the German investigations on the mental effects of very limited doses of alcohol, doses which most people have always supposed to be completely innocuous. The German investigations seemed to me to prove that even twenty-four hours after taking a small dose of alcohol the time-reaction in the human being is unfavourably affected. Now the quickness of the time-reaction is important to every mechanic, to every artisan, and particularly to every person who is engaged in a dangerous occupation, like driving an automobile, for instance, or managing a circular saw, or indeed, in the tending of any powerful machine or hot furnace." One of his recent confessions of his Unitarian faith as expressed in an address delivered February 4th, 1917, was published on the front page of this magazine for October, 1917. President Eliot firmly believes in the righteousness of Britain's part in the present world-war against the dominance of militarism, and earnestly supports the action of the United States in adding its forces and wealth to the Allies who are resisting German aggression. The portrait is reproduced here by the courtesy of the Secretary of the United Kingdom Alliance.

Face the Facts.

When urged to face facts, do so fearlessly. When you are advised to accept the universe as it is, do so without flinching. When you are told you must believe in the 'God of things as they are,' do not hesitate to accept the challenge. Only be sure to face all the facts, to accept the whole universe, to believe in the God of things as they really are. The present crisis is indeed a day of judgment and you need shirk no vital issue. Dare to put your ideals to the proof and heed not the clamour of those who would strip you of them.

You shall find that though man is blind, God is love; that though blind men yield to the impulse of hatred, humanity is God's well-beloved Son, and men will one day be brothers; that though the stress of the moment may rob men of liberty, the freedom they were born for shall one day be realised in all its fulness. Believe me, not a single glowing ideal of our temple of faith has been or can be destroyed. Still for the loyal, the courageous, the clear-seeing, is possible the song—

"'Tis faith in God, 'tis faith in man,
'Tis faith in Truth and Beauty;
In Freedom's might and Reason's right,
And all-controlling Duty."

—H.F.S.

REV. D. DELTA EVANS, Editor of "The Christian Life" since 1902 has been invited to take charge of the Dennett Hall Domestic Mission work at Croydon, where there is a flourishing Sunday School, a Sunday Evening Service and a variety of active institutional work going on. Mr. Evans was assistant missionary, North End Domestic Mission, Liverpool, 1901, has since that time supplied pulpits for short periods at Stratford, Peckham, and Portsmouth, preparing the way for settled ministers, and has rendered effective service as minister at Southend-on-Sea, 1905-7, and at Woolwich, 1913-17. He is the author of a standard volume on the history and philosophy of the Ancient Britons, and of the religious novel "Daniel Evelyn, Heretic."

The Church Religious.

By Rev. WILLIAM C. HALL, M.A.

IN my last article I maintained that the church of the future must be intellectually honest. That was a plain proposition. Here is another: that the Church of the future must be predominantly religious. I mean by this that just as it must be plain in the statement and exposition of its truth, so it must be plain in the manifestation of its spiritual life.

Some people believe that immediately after the war there will be a religious revival. I believe that there will be nothing of the sort, but that the work of the churches may have to be done in the teeth of a new and perhaps more stubborn materialism. If so, it behoves us Unitarians to look to our tools, for our work will be more difficult than ever. The views in which men and women will have interest will be less and less theological, and more and more sociological; but views alone, however modified to meet new contingencies, will not save mankind. With them must be seen a new awakening of the religious spirit; there must be the recognition that while many things must be done for mankind there is the demand for something greater than these to be done for God.

The talk to-day is of reconstruction, but it is of virtually no more than the reconstruction of the kingdoms of the world,—evidence of our absorption still in material things. We have to make plain that what we are most concerned for is the construction of the Kingdom of God on earth, for the righteous re-ordering of human society. It involves our witness to divine things in all the world.

The failure of "orthodoxy" has been more than a failure to convert the world to uniformity of belief and conformity of worship; it has been the failure to win the life of the world for God. Will "heterodoxy," "the other doxy," our doxy, also go down in failure

What is there in our beliefs, permeating them, and beyond them, transcending them, that can find corporate expression in our church associations and personal expression in our lives What have we to give forth as life of the spirit to meet the materialism of the future? We have religion. It is at the heart and in the atmosphere of the simple and elementary religious truths we find ourselves able to confess together; but it requires on our part a more obvious manifestation. We stand for "Truth, Liberty, and Religion." Truth is provisional—we go from truth to truth; Liberty is occasional, the condition of all our progress; but Religion is eternal. We need to emphasise the fact, and give plain evidence of it to the world, that first and last, as churches, and as men and women their members, we stand for Religion.

The Wind.

The leafless boughs, like harps are played upon
By lightsome fingers of the gentle wind,
And give forth notes of plaintive melody,
While sombre Night they soothe to deeper rest.
Anon the tones grow wilder and more weird,
As if commingled with the piercing cry
Of agony outwrung from spirits lost;
And yet again with fitful change they sink
To notes profound of wrathful waves that beat
With awful might, a bleak and rugged shore;
But lo! the unseen conflict's now o'erpast,
And air and sea to rest are gently lulled
As troubled infant on the mother's breast.
E'en thus are they of the Blest Spirit born,
From the deep womb of Nature's night they come,
And joyous enter God's own glorious day,
Re-born and in His Kingdom aye to dwell
And join in songs of everlasting praise.

. . . . . .

Of things divine, similitudes are these—
Of Discords changed to Heavenly Harmonies.

—E. RATTENBURY HODGES.

The Roll of Honour, Birmingham Church of the Messiah (Unitarian), numbers 182, and 33 have been killed in action, and 3 have died on active service.

The Roll of Honour, Great Meeting Chapel, Leicester (Unitarian), contains 118 names, 11 have fallen or died of wounds, 3 have been wounded and discharged; three have been discharged through ill-health.

Brookfield Church, Gorton, Manchester, Roll of Honour, numbers 130, 14 have been killed and 14 others wounded.

The Vicar of Accrington, the Rev. A. J. Morris, lecturing recently on "Religion in Germany," stated that religion in that country is becoming more and more Unitarian. Let us hope that it is so, and more and more humanitarian and peace-loving in consequence.

A Conference of Yorkshire Unitarian Churches was held at Huddersfield, Feb. 23rd, when Rev. Dr. J. Estlin Carpenter, delivered an address on "Religion in War Time and After." Several ministers of orthodox churches attended and joined in the discussion.

For the Children.

By REV. H. FISHER SHORT.

FOOD AND FAIR PLAY.

"Jack Sprat could eat no fat,
His wife could eat no lean,
So it came to pass between them both
They licked the plater clean."

My Dear Little Friends,—

What a ripping arrangement that was between Jack Sprat and his wife; and how different it would have been had both of them liked only fat or lean; and what a "saucy" platter they would have left! I don't say they were to be admired because one could not eat lean and the other could not abide fat. Somebody was to blame for that: themselves or their parents. I imagine it must have been their parents; at least at the beginning. Healthy boys and girls can eat anything that is good to eat, if they are properly trained. I think I know what happened. When dinner was being served, little Jack Sprat, with his feeder tucked under his chin, would whine "I don't want any fat; I don't like it." and his fond, but very foolish mother would say "All right, dear, leave it on the edge of your plate; pussy will eat it." (Fie! fie! Mrs. Sprat, what a mistake!) And so little Jackie was allowed to grow up a picking and choosing, wasteful boy and a rather selfish man. Had his mother and little Mrs. Jack Sprat's mother insisted on fat and lean being eaten together, Jack Sprat and his wife might have been healthier, happier, and wiser, and the platter would have been just as clean.

One even hears of little boys and girls who say they cannot eat porridge and rich-pudding and fish and heaps of other jolly things that build up sturdy young bodies. Which is a pity; for not only have their bodies to go without things that are good for them, but their characters are weakened and spoiled as well. A selfish boy is a boy who has been spoiled. A selfish girl is not a strong girl, but a wretchedly weak one. And is it not the height of selfishness to train oneself only to want the nice things and the tasty things, and the things there aren't many of? And this kind of selfishness, especially in war time, when the tasty things are scarce, leads to unfairness. If a person, little or big, wants more than his share of meat or bacon or sugar, the temptation to take more than his share is very great, because he is already weak in character. Indeed, not a few selfishly weak people do try to seize the savoury things and the sweet things and leave the less tasty things for others. As every decent boy can see, such conduct isn't cricket. It is certainly not Christianity. It is just beastly. Speaking of such people, a great apostle once said "their god is their belly."

When the beasts of the field scrum and scramble for food, and the little ones and the weakly ones are crushed out by the big ones and the strong ones, the picture isn't a pleasant one. But the poor dumb creatures know no better, so we forgive them and, whenever we get the chance, try to help the small and the weak. The same excuse cannot be made for human beings. They do know better, however they have been reared, however they have trained themselves. When they are selfish and act selfishly, they are guilty of unfairness to their brothers and sisters. When they are unselfish they play the game, and would rather take less than more than their share when it is hard to make things go round. By so doing, they bring nearer the Kingdom of God. With one of the most unselfish men who ever lived, they know that the 'Kingdom of God is not meat and drink, but justice and peace and happiness in the spirit of holiness." Hoping that all my little readers may enter that beautiful kingdom, believe me,

Always yours right heartily,

H. FISHER SHORT.

The Annual Report, Manchester District Association of Churches records that the condition of its churches has improved. The annual meeting held March 16th, was addressed by the Rev. Dr. J. E. Carpenter, President, British and Foreign Unitarian Association, in which he said that the world, through the war, is coming towards unity and equality, towards a newer and a vaster religion. Revs. N. Anderton and G. Randall Jones, and Mr. G. C. Arm strong also spoke. Mr. H. J. Broadbent presided.

UNITARIANISM stands for Reason in Religion; free search for truth; readjustment of doctrine in accord with new light; the Unity of God in One person, the Father; the Unity of man in Universal Brotherhood; the Unity of Jesus in One Nature; the Unity of all Truth; the Unity of destiny for all mankind.

"In the Love of Truth, and in the Spirit of Jesus Christ, we unite for the Worship of God and the service of man."

PRAYER: O Righteous God, be thou our strength and stay in this time of the world's great trial, that with courage and loyalty we may accomplish that which thou givest us to do, and to bear that which thou givest us to bear. Grant that all our prayers and labours may be directed towards the victory of thy righteousness and the coming of thy kingdom. Amen.

Nat. Unitarian Temperance Association.

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President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

DRINK AND DEMOBILISATION.

Among the War-time Problems which demand attention are:—

1. The necessity for a worthy welcome to our returning soldiers. There will be plenty of natural excitement and nervous reaction among both the military and civilian population when this time comes, and, if to this be added the excitement caused by alcohol, the consequences will inevitably reveal themselves in increased disorder of a most serious character. If Drink is to be accessible for men returning from the trenches whose nerves have been racked for months by hardship and war strain, anything may happen, for there will be scores of thousands of men who, in pre-war days could drink a quart of beer with apparent impunity, upon whom, after service in the trenches, a pint of beer will act like poison. Everyone wishes to give the men who have won for us our liberty a reception worthy of all that is best in our national life. The presence of Drink is bound inevitably to sully that welcome and may wreck it. The Prison Commissioners, no "Temperance fanatics," warn us solemnly that

When War is succeeded by peace there will come a time of trial for those who have never turned their backs to a bodily enemy. With the passing of military discipline our brave fellows will be tempted to forget the hardships and miseries of the trenches in a burst of uncontrolled pleasure and licence, and, if trade be bad and work difficult to obtain, the transitory lapse may, if not checked, become a step on a downward career.

Forty-five American Unitarian Ministers have sons in war service; fifteen ministers are in military service, and thirty others as volunteer chaplains in army camps.

A return Rally of a Joint Mission of Churches was held at Denton in connection with the exchange visit of ministers from the Bolton District, Feb. 23rd, when there was a sermon by Rev. E. E. Jenkins, and addresses from Rev. Lawrence Scott, Mr. A. Pilling, Rev. J. Cyril Flower and Rev. H. B. Hannah. Another Rally, of East Lancashire churches, was held at Burnley on Saturday, March 2nd, with visits of ministers from the Manchester District. There was a service conducted by Rev. H. C. Horsley, M.A., preacher, Rev. W. Whitaker, B.A., and addresses by Mr. G. C. Armstrong, Rev. H. C. Horsley, and Mr. Councillor J. W. Hird. There was a good attendance.

120 men of Unity Church, Bolton, are in the Army, and 13 have been killed.

The Nelson Unitarian Church has had a successful Sale of Work, clearing £96.

The Sheffield District Unitarian Sunday School Union celebrated its Jubilee on March 7th. It consists of nine schools.

The 58th Annual Meetings of the N. and E. Lancashire Unitarian Mission were held, March 16th at Chorley, with excellent attendances.

The London Sunday School Society reports a loss of 972 scholars, of 96 teachers, and of 233 scholars over 16 during the war.

Pendleton Unitarian Church has a Roll of Honour of 48 names and 10 have given their lives.

Manchester District Sunday School Association.

ANNUAL MEETING, Saturday, April 6th, 1918, at the Memorial Hall, Albert Square, Manchester.

Business Meeting 5-30. Public Meeting 6 30.
Chairman, Mr. A. Slater (Retiring President). Speakers: Mrs. W. Blake Odgers (London); Rev. D. W. Robson, B.D., (Oldham); Mr. Pilling (Bolton). A large attendance of friends from our Schools and Churches is earnestly solicited. H. Bodell Smith, *Sec.*

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—AND—
UNITARIAN HERALD.

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Unitarian Christianity

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